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ATHENS AND DELPHI (800-485 B.C.)

When Athens first renounced her provincial isolation, she sought alliance with the Pythian Apollo[1]. Athena, Zeus, Hephaestus, and Poseidon Erechtheus had been her early gods; Apollo Patroos was the divinity to whom the four tribes swore allegiance, probably by the ninth century[2]; and somewhat later Apollo Delphinios had become the Athenian god of purification[3]. But, although the Delphic Apollo had been the oracle and the benefactor of the Dorian tribes from the early days of their invasions into Greece, Athens apparently found no need of him until she began her career of expansion and established her leadership in all Attica, probably shortly before the beginning of the seventh century[4].

In the Tetrapolis of Northeastern Attica, over which Athens assumed leadership in uniting all into a 'Synoikismos', the Pythian Apollo had already secured a position of prominence[5]. While consolidating her position, Athens accepted the god, and, in view of his importance, saw to it, as time went on, that he became linked closer and closer to her. In characteristic fashion she manipulated legend to suit her purpose. Ion, who was formerly related to the Tetrapolis only, became in Athenian tradition the first polemarch, who had brought the worship of Apollo Patroos[6]; and in Euripides[7] we find him represented as a son of Erechtheus's daughter and Apollo. Apollo was thought of as landing at Athens en route from Delos to Delphi[8], although the earlier legend had said that his landing-place was near either Tanagra or Marathon[9]. The sacred way for pilgrims to Delphi was changed so as to go through Athens, and a Pythion was built on the route, between Eleusis and Athens.

There is no lack of evidence to prove the increasing devotion of Athens to the Pythian Apollo. He became closely allied with the revered Apollo Patroos, the 'divine ancestor of the community'[10], and with Apollo Delphinios[11]; and in what honor he was later held is indicated by the fact that in the Panathenaic procession Athena's ship was brought to anchor at the Pythion[12]. Sanctuaries were built in his honor; and perhaps at this time the theoria, sent from Athens to Delphi to bring back the sacred fire for the purifying of the city, was instituted[13], and a meeting-place made for Athenian pilgrims at the sanctuary.

That Athens in the earlier days of her expansion found relations with Delphi helpful, on political as well as on religious grounds, is therefore apparent[14]; and in her assumption of the rôle of intermediary between the Delian and the Delphian Apollo an indication is given of her future policy toward the Dorian and Ionian cultures.

In the seventh and sixth centuries, Delphi was the educator of Athens, bringing her into relation not only with the other States in Greece that sent representatives to the religious festivals, but also with the traditions of Crete[15], the islands of the Aegean, Lydia, and Italy[16]. From the influence of Delphi on Greek colonization Athens did not profit greatly, perhaps, for she apparently took small part in the movement; but at the sanctuary she found information of value for her growing foreign trade[17], and in general was brought into helpful contact with what was the leading foreign intelligence bureau of the time. Thus Athens was aided to burst the bounds of Attica and to become acquainted with the world.

But the chief problem of Athens in the seventh century was that of securing economic adjustment within her own borders. It was an iron age, when the problems arising from city life, and especially a new monetary system, had resulted in the desperate situation described by Aristotle[17]. That Delphi was eager to help in solving the economic problem is a possible explanation of her participation in the attempt of Cylon, about 632 B. C., to become tyrant of Athens. He was advised to seize the Acropolis 'at the greatest

[1]See Colin, Le Culte d'Apollon Pythien à Athènes, 4-16.

[2]Heliasts and archons are closely connected with his worship. See Pollux 8.122, and Aristotle, Respublica Atheniensium 55.4.

[3]According to Plutarch, Theseus 12, Aegeus founded the Delphinion when he returned from Delphi. To this shrine Theseus came following his murder of Sciron; it was regarded as the shrine for those who had committed justifiable homicide (Aristotle, Resp. Athen. 57).

[4]At the latest, by 683, says Wilamowitz, Aristotle und Athen, 2.40. That the Pythian Apollo was a late arrival is indicated by the fact that the eponymos archon was in charge of his fêtes (Aristotle, Resp. Athen. 57).

[5]The oldest Pythion in Attica was at Oinoe, near Marathon (Philochorus, Frag. 158).

[6]Aristotle, Resp. Athen., Frag. 381. [7]Ion 1560.

[8]Aeschylus, Eumenides 9-15. This legend became accepted; see the Dionysiac artists' hymn, Bulletin Correspondance Hellénique 18 (1894), 352. Further additions to the legend were that Athena helped Leto in her accouchement and aided Apollo in his struggle for possession of Delphi. See Colin, Le Culte d'Apollon Pythien à Athènes, 92-95.

[9]Scholia on Eumenides 11.

[10]Demosthenes, De Corona 141; Plutarch, Demetrius 40.4.

[11]The Pythion built by Pisistratus was the seat of the exegetes; here auspices were observed, here the theoria to bring back the sacred fire started, and the Thargelia festival of purification included leading the two sacrificial victims to this shrine. See L. R. Farnell, Cults of the Greek States, 4.270.

[12]Philostratus, Vita Sophistarum 2.1.5.

[13]Aeschylus, Eumenides 12; Plutarch, Theseus 5. For a description of the theorias of the fourth century and later, see Colin, and A. Boethius, Die Pythais (Upsala, 1918).

[14]The first priests of Apollo at Delphi were Cretan, according to the Homeric hymn to Apollo.

[15]Gyges sent offerings to Delphi, and Caere sent an embassy in the late sixth century. See Herodotus 1.14; Mommsen, History of Rome, English Translation, 1.185.

[16]Her exportation of vases indicates this. For testimony as to Delphi's influence on colonization see Pindar, Pythia 4; Herodotus 4.155. Also note the popular worship of Apollo Archegetes in the West. According to Callimachus, Hymn to Apollo, the god takes delight always in the foundation of new cities, and himself lays the first stone. According to Herodotus, 4.155, 8.135, the oracle spoke Libyan and Carian.

[17]Resp. Athen. 2.

festival of Zeus'. But his Megarian allies were badly chosen, and the attempted *coup d'état* failed[18].

Delphi was unsuccessful in alleviating the economic burden by political means; but her moral precepts of toleration and self-control were more effective. The words graven over the temple door, **Μηδὲν ἄγαν, Γνῶθι σεαυτόν**, were no mere casual phrases; they represented a principle in the very heart of the Delphic faith, which, as far as we know, she was the first to preach as a veritable gospel[19]. That the moral precepts of the oracle were in accord with traditional wisdom is indicated by the fact that one is identical with a passage from Hesiod[20]. In the fever of changing economic standards, Delphi preached an attitude of common sense, which, if it could not solve the problems, at least made them easier to endure.

This same stabilizing conservatism Delphi exercised in religion, insisting on the validity of traditional laws and celebrations in honor of gods and ancestral heroes[21]. With regard to Athens, Delphi had religious importance in naming the three exegetes who were in charge of propitiatory rites, and in regulating the calendar of festivals; and, in the Delphic cult of the Dionysiac Thyiads, Athenian representatives took part. The oracle was a teacher of value, insisting on purity of motive as well as external appearance[22]. Along with the moral and religious training, Athens also received here an education in art[23], for she participated in the musical festivals and saw the monuments erected at the sanctuary by many States[24].

The economic remedy was still lacking, and until it was applied Athens could not liberate her energies in any vital way. Solon's sound liberalism set the Synoikismos on its feet and then upon its way. For Solon was more than an economic reformer and the founder of popular courts. He had traveled widely in Ionia, was a poet as well as a statesman, and above all a man of the conciliatory temper needed for the times.

This is one reason why we should expect him to have cultivated a close connection with Delphi. When he wrote, 'I threw my stout shield over both parties'[25], he professed a tolerance thoroughly in accord with Pythian principles; and as one of the Seven Sages he was linked by tradition to the oracle[26]. Furthermore, in encouraging the immigration of workers to Athens, he must have found it expedient to keep on the best of terms with the international center.

This likelihood we find borne out by the meager historical record. That Delphi favored the expansion of Athens is likely from her consent to the annexation of Salamis[27]. In turn, it was on Athens, as well as on Sicyon and Thessaly, that the sanctuary relied in its first Sacred War, in 590.

The fact that Delphi turned to Athens at this crisis, rather than to her Dorian devotees, is highly significant. It may be explained on grounds of the increased prestige of Olympia, which had become a serious menace to Delphi's preeminence among Dorian peoples. Under these conditions, Delphi realized the need of cementing other friendships. Her diplomacy and that of Athens found common meeting-ground; so, according to Aeschines[28], it was Solon himself who moved the declaration of war against Crisa, and tradition had it that the leader of the army which destroyed the city and brought the territory under the jurisdiction of Apollo was an Athenian[29]. It was probably following this war that Athens commemorated her cordial relations with Delphi by building her own first monument there, the Treasury, of which the remains have been discovered under the later one now restored at Delphi.

There were two results of this war which were important for Athens. First, the Amphictyonic Council assumed thereafter the protection of the shrine, a function in which Athens participated. Of even greater importance was the reorganization of the Pythian Festival, which had hitherto been simply musical. Now athletic games were introduced, and in 582 occurred the first great Pythia. Thereafter, every four years, Athenians at these games met representatives from the Greek world far and wide.

With the reign of Pisistratus, for the first time we find a government in Athens frankly able to further its relations with foreign states without any close cooperation with Delphi. To be sure, Pisistratus, realizing the need of conciliating the Tetrapolis, the Dorian and northern States, was far too wise to neglect the sanctuary; this would also have been inexpedient in view of his policy of making Athenian culture a synthesis of the Dorian and the Ionian. But his most important foreign policy was in favor of the Islands and Ionia, of securing commercial positions in the Chersonese and beyond the Hellespont, of bringing art and ideas from the East[30]. Hence we are not surprised to find that he glorified Delos; that he strengthened Athens's claim to leadership among the Ionian peoples by making her the custodian of the epics; that he built a temple for Dionysus and founded a new festival, the Great Dionysia; that he completed on the Acropolis a temple to Athena where the citizens could fitly celebrate the glories of their native goddess; and that he developed the Panathenaic festival, so that Athens was thereafter less dependent on the Pythian games. In the brilliant

[18]Herodotus 5.71; Thucydides 1. 126.2.

[19]See A. E. Zimmern, Greek Commonwealth², 122–124. The toleration shown by Delphi towards other religious cults, especially that of Dionysus, and towards philosophers and scientists, is one of the most remarkable phenomena in the history of religion. One reason for it is suggested by Lucian, Phalaris: 'Never in the memory of man have we taken a vote on a gift, or prevented any one from sacrificing or giving. For this very reason, I think, the Temple has prospered extraordinarily and is excessively rich in gifts'.

[20]In Herodotus 6.86 the oracle says to Glaucus of Sparta, 'The descendants of the man who respects his oath are happy from year to year'. Compare Hesiod, Works and Days 285.

[21]See Farnell, Cults, 4.213; Pindar, Pyth. 4; Herodotus 5.43.

[22]Herodotus 6.86; Anthologia Palatina 14.71.

[23]For the educational influence of Delphi the best recent summary is in T. Dempsey, The Delphic Oracle (Oxford, Blackwell, 1918. See The Classical Weekly 12.207–208). The account by Curtius, Griechische Geschichte, 1.475, is panegyrical, but still of value. See also Bouché-LeClercq, Histoire de la Divination dans l'Antiquité, 3.121–152 (Paris, 1880).

[24]In the seventh century were erected the fourth Temple of Apollo, the first Temple of Athena Pronoia, and the Sphinx of the Naxians; in the sixth, the Treasuries of Corinth, Sicyon, Cnidos, Syracuse, Siphnios, etc. See Dinsmoor, Bulletin Correspondance Hellénique 36 (1912), 491.

[25]Frag. 7, quoted by A. Croiset, Histoire 2.127.

[26]Plutarch, Solon 4.

[27]Plutarch, Solon 9.

[28]2.108. [29]Plutarch, Solon 11.

[30]It is highly significant that Pisistratus built a Pythion, but at the same time consulted other oracles than that of Delphi. See Herodotus 1.62; 6.90; 8.6.

age of Pisistratus, Athens progressed without great dependence upon Delphi.

But only the most capable of tyrants could retain his hold on Athens; and the sons of Pisistratus were unequal to the task. In the restoration of the democracy, it was the Alcmaeonid family which played the leading rôle, and in their final successful bid for control, if not for some time previous[21], they were warmly supported by Delphi. In spite of the fact that Sparta was thoroughly in sympathy with the existing government in Athens, she yielded to the insistence of the oracle and assisted the Alcmaeonids. This political pressure, perhaps the last instance of real power of the sort exerted by the oracle, was inspired doubtless by gratitude to the Alcmaeonids for their generosity in rebuilding the Temple; but the Athenians in later times could hardly forget that because of it the democracy had been restored, and Athens again made a 'freeman's town'.

Now Delphi was doubtless thoroughly in favor with Athens, although she never regained her former influence, of which Athens had outgrown the need. In the reaction against the Ionianism of the Pisistratids, a strong wave of Dorianism came to Athens, of which tangible evidences are the change to Doric dress and the influx of Dorian types and technique in sculpture[22]. In all of this Delphi doubtless shared. Cleisthenes, in creating his political machinery for a powerful central government, found it necessary to abolish the four ancient tribes, but, to compensate for this summary treatment of ancient religious tradition, he sought the sanction of the oracle for his newly created tribes[23].

During the period 510–490 Athens opened a new campaign for prestige, in turn defying Cleomenes of Sparta, who sought to restore the conservative party to power, aiding the Ionian Greeks in their revolt against Persia, and waging war against Boeotia and Chalcis. In this, Athens gave evidence of a growing sense of her potential importance as a military state, which was to find its crowning impetus in the victory at Marathon. We have no evidence as to her relations with Delphi in this development, but, if it is true that Athens dedicated her Stoa[24] at Delphi following the victory over her Greek foes in 506, some significance may be attached to that as a demonstration of friendship for the shrine as well as pride in the victory.

Of the relation of Delphi to Athenian policy in the first repulse of the Persians we have no record. Perhaps we may fairly assume that Delphi did not advise against resistance, as she did ten years later, from the fact that as memorials of Marathon Athens erected two monuments at the sanctuary, one the Treasury, the other a group dedicated probably thirty years later and placed at the left inside the main entrance of the temenos[25].

The more important monument is the Treasury, erected by Athens about 485[26]. Few buildings can be more closely identified with national selfconsciousness than this, with its glorification of Theseus, a hero peculiarly Athens's own, on the nine metopes facing the Sacred Way. But it is more than merely an expression of national pride; it is also a tribute to Apollo. The site was a traditional one for the display of national monuments, but no more so than Olympia. It was Delphi that Athens chose to honor. The reason is clearly found in the sympathetic relations which had developed throughout three centuries. In erecting her monument here, Athens was eager to declare her reverence for the Pythian Apollo and her purpose to retain the support of the oracle.

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W. R. Agard

[21]The exact relation of the Alcmaeonids to Delphi is a matter of controversy. For two different theories based on all the available evidence see Pomtow (Rheinisches Museum 51.329 ff., 52.106 ff.) and Homolle (Bulletin Correspondance Hellénique 26 [1902], 597ff.). Pomtow's conclusion is that the Alcmaeonids remained at Delphi during the forty years of their exile, and as reward for rebuilding the Temple secured the support of the oracle. Homolle maintains that only after a second banishment by Hippias and a military defeat in 513 did the family seek aid from Delphi. In this case they merely completed the rebuilding. The most reliable evidence (Herodotus 5.62; Aristotle, Resp. Athen. 19.4) gives us to understand merely that the Alcmaeonids tried to get back into power in 513 by military means, but failed; in consequence, they turned to diplomatic maneuvers,getting the support of Delphi by undertaking 'the construction of the Temple' (Aristotle), 'making the Temple more beautiful' (Herodotus). Pomtow is clearly without justification in making Herodotus 2.180 refer to the Alcmaeonids, and his citation of the Medicean Scholia on Demosthenes, page 561, 16–17, does not seem very convincing. It appears to me that Homolle's general position is correct. Probably the contract was fulfilled by the Alcmaeonids immediately after they were restored to power. Professor Dinsmoor dates the Temple in 513–506 (Bulletin Correspondance Hellénique 36 [1912], 492).

[22]Lechat, La Sculpture Grecque avant Phidias, 380; Dickins, Catalogue of the Acropolis Museum, 24. [23]Aristotle, Resp. Athen. 21.6.

[24]So regarded by Homolle (Bulletin Correspondance Hellénique 20 [1896], 616), and by Bourget (Les Ruines de Delphes, 140). It is quite possible that Pomtow and Poulsen are correct in attributing it to 480, following Salamis. Pomtow (Archäologische Anzeiger, 1902, 85–86) reasons that the Stoa is much too large for the spoils from the Chalcis battle; that, if the Stoa had been standing in 480, the Marathon trophies would have been placed there instead of on a new base beside the Treasury; and that no other instance of erecting a monument commemorating a victory over a Greek foe is known at the sanctuary before the middle of the fifth century. The epigraphical evidence, I believe, rather favors the earlier date, but is not decisive. The chief reasons against 480 are that Athens was too poor, after Salamis, to erect a memorial (Lechat refers to the 'dark twenty-five years' in the art history of Athens), and that the tradition reported by Pausanias (10.4.5) states that Delphi rejected the spoils proferred by Themistocles.

[25]No archaeological evidence of any value remains. Pausanias (10.10.1) describes this group of Athena, Apollo, the tribal heroes and Miltiades, but his conflicting testimony has been variously interpreted, because he names Phidias as the sculptor in spite of the fact that he says the group was erected as the tithe from the spoils of Marathon. But Phidias was beyond question too young in 490 to be the sculptor. Pausanias also gives the tribes incompletely and in the wrong order. Four resolutions of the first difficulty have been proposed. According to Pomtow (Klio 8 [1908], 91), the group is a work of 490 or shortly after, but is by Hegias, a name which Pausanias incorrectly copied as Phidias. Being a tithe, it would have to be erected a year after the battle, and the style of grouping is suitable for such an early date. Frazer (Pausanias, 5.266) suggests that it does not commemorate Marathon, but the Persian Wars in general, in which case it might have been erected after Athens was again well established. If this is so, Pausanias misread the inscription. Homolle (Bulletin Correspondance Hellénique 22 [1898], 577), and Collignon (Histoire, 1. 520) hold that it is in commemoration of Marathon and by Phidias, but was erected slightly before 460 by Cimon, who, after the victory of Eurymedon, dedicated this monument in honor of the greatness of his father and the State. Bourget's view (Les Ruines de Delphes, 41) appears to me the most probable. According to that, the monument commemorated Marathon, and was by Phidias, but was erected in the early days of Pericles's rule, about 455. Considering the fact that Athens was notably concerned with other things than building monuments between 480 and 455, and that we know of no sympathy between Cimon and Phidias, but know that Pericles and Phidias were friends, I hold it likely that, even if the group was proposed by Cimon, it was Pericles who completed it, realizing the value of conciliating Delphi and representing in the international shrine Athens as the liberator of Greece, in the face of the sinister reports of tyranny which the Dorians were beginning to level at her empire.

Pomtow has capably dealt with the omission of the three tribal heroes and the order (Klio 8 [1908], 90–98).

[26]For the date of the Treasury see my article, American Journal of Archaeology 27 (1923), 174–183.

REVIEWS

Inter Lilia. By Allen Neville Ramsay, Lower Master of Eton College. Cambridge: at the University Press (1920). Pp. i + 123. $2.60.

Mr. Ramsay begins his very brief Preface with the following graceful and modest words of explanation:

"Hos versiculos, quorum perpauca exempla in animo fuerat inter familiares meis sumptibus proferre, nunc propter horum temporum tenuitatem palam edendos ea spe curavi, nonnullos Etonenses, si non evolvant, et tamen empturos esse".

Of the poems included in the book some 150 are in Latin, 10 in Greek, and 21 in English. As the name of the book, Inter Lilia, and the emblem on the cover indicate, they are for the most part inspired by the atmosphere of Eton. With a few exceptions, that are versions of childhood rhymes like Little Miss Muffet and Jack Horner, the Latin poems are original compositions and constitute a very charming addition to Neo-Latin literature. Although many of the lines are reminiscent of the manner and the spirit of the Roman poets of the Golden Age, they are surprisingly free from pedantry, stolen purple patches, and marks of mechanical fabrication. They appear singularly spontaneous, as though the Latin rhythm were the writer's natural, if not native, vehicle of expression. What is more, Mr. Ramsay not only enjoys and handles well the technique of the art he teaches, but he seems to understand the essential elements of poetry and literary style as such. His verses are lucid and not overelaborated with artifice; the rhythms and the cadences are melodious and haunting. Happily, such is the fame of Eton and so closely do boys' Schools resemble one another that there is little difficulty in seeing the point of most of the local allusions. The book might almost be called an Etonian Works and Days, so many of the themes are suggested by the routine of the day, the return of the seasons, the holy days and the holidays. Several of the longer and more serious poems are devoted to patriotic and gnomic themes, while those of another group touch lightly humorous and frivolous happenings.

Of the verses themselves we can only say that to read them is to enjoy them. One poem, suggested by the Pink-eye to which some pupils had succumbed, "quorum nunc rosei dolent ocelli", is in the raciest spirit of Catullus's hendecasyllabics; while another, to a convalescent, has a more teasing manner:

Seu te perculit acris Influenza,
seu taeterrima Tonsilitis ussit,
Coniuncti-ve, lues acerba, -vitis,
seu quae torridior tenaciorque
ipso nomine terret aegritudo,
certum est te, puer, e malis redisse
tot iam pestibus in bonam salutem.

In the same bantering tone are some Greek iambics on the German measles.

In one short poem to Joan, his daughter (page 104), Mr. Ramsay imitates gracefully the leonine hexameters of Bernard of Morlaix:

Nostra tenellula pulcra puellula, nescia labis,
Haec puerilia candida lilia semper amabis.

Not least pleasing among the group of reminiscent poems are the several parodies: e. g. Loud Dress (page 89), coccinas odi viridesque mappas.

Inter Lilia will be more widely read in England where Eton is revered and where the elegant art of Latin and Greek verse composition has been cultivated for centuries and its various charms are appreciated—adeo virtutes isdem temporibus optime aestimantur quibus facillime gignuntur. The immediate and chief value of the art accrues to the versifier himself, whose understanding of literary form and technique is profoundly affected, because, be his verses ever so feeble, he has tried to create or to recreate something worthy of his classical models. His study of the ancient poets then assumes new meaning and begets a new intimacy with the minds of the masters.

Union College George Dwight Kellogg

The Cults of Campania. By Roy Merle Peterson. American Academy in Rome (1919). Pp. 403. $2.50.

Local Cults in Etruria. By Lily Ross Taylor. American Academy in Rome (1923). Pp. 258. $2.50.

These two monographs form Volumes I and II of Papers and Monographs of the American Academy in Rome. Each is provided with a map of Etruria, the work of Mr. Ralph E. Griswold, a Fellow <in landscape architecture> of the American Academy. It is a folding-map about 12 inches by 14, and is adequate and helpful. That of Campania, in Mr. Peterson's book, is less than 6 inches by 4; it was evidently reduced from a larger map, and is practically impossible to read without the aid of a magnifying glass. In such mountainous portions as the Amalfi region it is quite illegible, even with this aid.

Mr. Peterson prepared his material in 1919, but for some time it lay in the library of the Academy until conditions in post-war Italy became such as to render its publication possible without prohibitive expense. By that time the author had returned to the United States and was so out of touch with the material which he would need to use in order to bring his book up to date that it was decided to date the volume, which seems to have left the press in 1922, as of 1919.

In Mr. Peterson's book the first chapter, in Miss Taylor's the first and the last chapters surpass all the others in general interest; they alone are readable for others than the specialist. Mr. Peterson's first chapter discusses The Development of Religion in Campania (1–44). Miss Taylor's is entitled Introduction: The History of Etruria (1–27). Her Conclusion (239–253) is more nearly parallel to Mr. Peterson's first chapter. In her Introduction she refers to religion only incidentally, while she gives a concise and useful account of Etrurian history till the silence that falls on it after the suppression of the conspiracy of Catiline. Mr. Peterson, on the contrary, refers in Chapter I to politics only *en passant*, while he traces Campanian religion from its primitive period, through its subjection to Etruscan influence, through the coming of the Greek cults first along the coast, then in the interior, down to the time when Campania came to exercise a profound influence upon Rome, and, finally, in its turn, was greatly influenced by the metropolis during the period of the later Republic. His chapter closes with the introduction of Christianity in the early Empire.

Mr. Peterson then arranges his material locally for detailed study. Chapter II deals with Cumae, Baiae, Misenum (45–98); III with Puteoli (99–164); IV with Neapolis (165–221); V with Pompeii and Herculaneum (222–290); VI with Nuceria, Stabiae, Surrentum, and Capreae (291–316); VII with Capua (317–376); VIII with Nola and the Minor Campanian Towns (Acerrae, Abella, Suessula, and Liternum: 377–395).

As a specimen of the arrangement within the chapters we may instance the chapter on Puteoli. It begins with a very readable account of the situation and the history of the town. Then, under separate and clearly marked headings are discussed the pre-Roman deities, Jupiter (in this instance doubtful), Apollo, Neptune, Hercules, Venus, Aesculapius and Hygia, the Nymphs, Bona Dea, and certain minor deities. Then follow the Roman cults, Jupiter Optimus Maximus, Genius, Fortuna, Honor, Concordia, the Penates, the whole introduced by a discussion of the official municipal

priests and followed by a long passage on the worship of the Emperors (123–131). This is succeeded by sections on Oriental and Egyptian worships, Magna Mater, Bellona, the oriental Liber, the Jupiters of Heliopolis, Doliche, and Damascus, Dea Syria, the Arabian Dusares, certain *un*-certain Semitic gods, Virgo Caelestis, Mithras, the gods of the days of the week, Judaism, and, finally, Christianity, which is of especial interest in this locality because modern Pozzuoli, by an inscription in its market-place, publicly claims to be the oldest Christian community in Italy.

This method is pursued, so far as the material allows, for other localities. Of special interest may be mentioned the discussion of the worship of the Siren Parthenope at Neapolis (174–181), and of the Sirens at Surrentum (303–306), of Apollo and the Sibyl at Cumae (50–61), the cult of Lake Avernus (74–79), and that of Jupiter Dolichenus at Misenum (95–98), of the worship of Isis at Pompeii (272–278), and of the Diana, the Jupiter, and the Ares of Capua (322–336). Such a work as this it is hard to make anything other than dry reading, but Mr. Peterson has the knack of inserting odd scraps of information by no means alien to his subject, which act as a prophylactic against utter boredom. A commendable feature of his work is the care with which he avoids using for evidence for a local cult inscriptions whose provenience is not certain (396).

Miss Taylor is no novice in the field of religion. She is favorably known by her Bryn Mawr dissertation on The Cults of Ostia, and by several articles on the worship of the Emperors. Her book is much smaller than Mr. Peterson's, but the number of chapters is twice as large. The main part of her book, The Cults of Etruria, falls into seventeen parts: I. Veii and its Territory (29–39); II. Capena and its Territory (40–59); III. Falerii and its Territory (60–96); IV. Other Settlements of Southeastern Etruria (97–112); V. Caere, its Ports, and its Territory (113–127); VI. Other Settlements of Southwestern Etruria (128–138); VII. Tarquinii (139–146); VIII. Volsinii and its Territory; *Orvieto* (147–164); IX. Other Settlements of Central Etruria (165–174); X. Clusium and its Territory (175–182); XI. Perusia and its Territory (183–190); XII. Cortona (191–194); XIII. Arretium and its Territory (195–201); XIV. Settlements of Northwestern Etruria (202–209); XV. Faesulae, Florentia, and their Territory (210–216); XVI. Pisae and Luca (217–223); XVII. Luna (224–229).

Of these the longest deals with Falerii and its territory (60–96). In this Miss Taylor first discusses the relations of the town with Rome, its religious importance, and its terracottas. She then handles separately its various deities, first, and at great length (64–74), Juno Curritis, then Minerva, Janus, Ceres, Fortuna, Mars, Apollo, Silvanus, The Capitoline Triad, the Emperor Cult, Magna Mater and Isis, Jupiter Ammon, Di Synnavi. Then follow brief sections on the official priests, the festivals, and Christianity. As compared with Mr. Peterson, Miss Taylor labors under the serious handicap of more sites and less material, for, be it said, she has limited herself to a geographical study of the cults of Etruria. She has not attempted a general study of Etruscan religion. Consequently, evidence for Etruscan religious beliefs and cult forms is considered only when it can be associated with a particular town (V). It is noticeable that she seems not to have used any of Thulin's work except his articles in Pauly-Wissowa.

Miss Taylor's conclusions are summed up in the concluding pages of the monograph (239–253). She finds ten Etruscan gods, some of them Italic deities masquerading under Etruscan names. Certain others, such as Voltumna and Volturnus, though known only from Etruscan sources, are probably really Latin and go back to the period before the Etruscans came to the region which they afterwards conquered and made their own. Latin cults in Etruria are abundantly attested, especially the great Capitoline Triad, which Miss Taylor thinks was formed outside Rome, to be sure, but under Italic rather than under Etruscan influence. The most important Greek cults were those of Apollo and Heracles.

"The most surprising characteristics of the early cults of Etruria are the predominance of Italic divinities and the unimportance of Etruscan gods", says Miss Taylor (250), a statement which indicates that the primitive Italian population did not give up the native worship for the religion of their Etruscan conquerors, who must have formed only a small part of the population (251). The cults indicate that the primitive Italic population of Etruria was allied to the Latins rather than to the Sabines. Only Uni, Maris, and Selvans (all three Italic deities, Juno, Mars, and Silvanus), of all the gods mentioned in Etrurian inscriptions, can be shown to have persisted in Etruria (251). And, further, the religious beliefs presupposed by Etruscan wall paintings, by reliefs on sarcophagi, and by designs on mirrors, receive no confirmation from the local cults. It makes one doubt the Etruscan origin of much that is commonly associated with Etruria (252). The Etruscan art of divination did survive, because it attached itself to Italic or imported Greek forms of worship. The Etruscan influence was chiefly felt in the mere externals of cult, such as the dress and the paraphernalia of magistrates.

The Etruscans were not a really religiously minded people, but they had a classifying and codifying turn of mind, and chose to adapt their sacred lore to the deities that already had a hold on the people of Italy rather than to make known in Italy the gods of their Eastern home (253).

Wesleyan University Joseph William Hewitt

The Life and Principate of the Emperor Hadrian A. D. 76–138. By Bernard W. Henderson. London: Methuen and Company (1923). Pp. xi + 304.

Between 1884, when G. Gregorovius's Der Kaiser Hadrian was published, and 1923, no comprehensive biography of Hadrian appeared. Gregorovius's work is well written and pictures in entertaining fashion the culture of Hadrian's epoch. It is, however, uncritical in its handling of the source-material, and weak in its treatment of the political history and of Hadrian's administrative activities (compare H. F. Pelham's Introduction to Mary E. Robinson's translation: Macmillan, London, 1898). Even had it been satisfactory at the time of its publication, it is antiquated now. Much new source-material, chiefly in the form of inscriptions and papyri, has been discovered since 1884, and numerous studies dealing with Hadrian's reign or with closely related subjects have appeared. These studies are in no real sense biographies; highly technical in form, and greatly restricted in scope and aim, they are concerned for the most part with special points and problems, particularly with those connected with the sources, with chronology, and with Hadrian's journeys.

There was need, then, for a work on this highly important Emperor which should be readable by those who are not specialists in his period, should leave no important aspect of his reign untouched, and should exploit to the full the new source-material and the results attained by special investigators in the field. Mr. Henderson, already known as the author of The Life and Principate of the Emperor Nero (Methuen, London, 1903), and of Civil War and Rebellion in the Roman Empire (Macmillan, London, 1908), has with his biography of Hadrian met this need in a measure—but only in a measure. His book is eminently readable,

though in this respect he does not, I think, quite equal Gregorovius at his best. I can not share Mr. Henderson's unqualified scorn for the work of his predecessor (297). Nevertheless, Mr. Henderson usually writes with ease and clarity and his style at times rises to distinction and poetry. His book is scientific in form, being fully equipped with references and notes. Would that this could be said of more British and American books on ancient history! There is, however, nothing austere or academic in the presentation of the subject-matter, and the pages are often enlivened with imagination and humor. The author's sense of humor, indeed, sometimes gets the better of him and leads him to evade difficulties with a jest.

Unlike Gregorovius, Mr. Henderson has dealt with all the important topics connected with Hadrian and his reign. Especially worthy of commendation are his chapter (X), on the great wall, a most convenient summary of recent discoveries and theories, and his scholarly discussion (191–201) of the Edictum Perpetuum. He devotes adequate space to the discussion of Hadrian's administration and to governmental and social questions, and at least gives us the important facts (but see below). If he can be charged anywhere with the sin of omission, it is in his treatment of Hadrian the artist and the patron of art—a rôle in which the Emperor is certainly conspicuous enough. This aspect of Hadrian's character and activity has been handled by Gregorovius at greater length and with greater skill. Mr. Henderson does not indeed neglect the subject of Hadrian as author. To this he devotes an attention that is more than adequate, when we consider that, with the exception of the immortal *Animula, blandula, vagula*, all the verses attributed to Hadrian are trivial. Our author, by the way, offers his own translation of the poem referred to above, a translation in my opinion not greatly differing in merit from some of its predecessors. A better one will be found on page 485 of Professor Tenney Frank's History of Rome. But, if we except this precious fragment, the so-called 'poems of Hadrian' reveal little of his aesthetic endowment. That revelation comes rather to him who walks with suspended breath beneath the miraculous dome of the Pantheon, and realizes that this noblest of Roman monuments, in its essentials at least, arose under Hadrian's influence and perhaps in accordance with his actual designs. But Mr. Henderson's account of the Hadrianic buildings is confessedly perfunctory. He says (247): "Can anything be more dull (unless it be a history of philosophy) than written descriptions of many buildings?" Nothing, certainly, when the description takes the form of a short quotation from a guide book, and that is the form of Mr. Henderson's description (247) of the Temple of Venus and Rome! But there are other ways of seeing and describing these things. Again, in his account of the villa at Tivoli, our author, in spite of his apposite quotations from Tennyson's Palace of Art, missed an opportunity to add color and life to his pages. On the sculpture and the minor arts of Hadrian's period he has nothing of importance to say.

I proceed now to a more general criticism. It goes without saying that from a man of Mr. Henderson's ripe scholarship we expect and receive many wise and witty comments, many "just sentiments", as Doctor Johnson would say. Yet the Hadrian who emerges from his book is after all the Hadrian already familiar to students of this period. There is a conspicuous lack in this work of those broad, original, and suggestive generalizations which the reader has a right to expect from a man who has long devoted himself to the intensive study of an historical figure and his times. The author, indeed, is overcautious in this respect; he commits himself to no such generalizations, and usually mentions those of his predecessors in the field but to reject them. Yet such generalizations, if presented with due reserve and accompanied with sound evidence, are surely among the finest fruits of historical study.

To be more specific, Merivale[1] complained long ago that in Hadrian's multifarious activity the principle of unity seemed to be lacking. Recent discovery and study have tended to show that such a principle is at least dimly discernible. But Mr. Henderson does not make it apparent. He gives us the various facts of Hadrian's administration, but in his presentation they lie side by side in mechanical juxtaposition; their organic connection is not revealed. Again, after discussing (75 ff.) the Character and Meaning of the Travels, Mr. Henderson seems to be of the opinion that Hadrian, aside from his desire to inspect the frontier defences and the garrisons, was actuated to make his journeys chiefly by the sheer love of traveling and sightseeing. But "des Reiches erster Diener", as Schiller[2] calls him, was surely impelled to his wanderings by statesmanlike motives as well as by his personal predilections. The Emperor who, as V. Duruy[3] says, desired 'to regulate everything', would wish to see his measures in operation, and to reinforce his decrees and his constitutions by personal contact with his subjects. And one object of his travels, if I am not mistaken, was the establishing, through personal conferences, of those friendly and useful relations which Hadrian through his reign maintained with the barbarians on his frontiers.

The most serious criticism to which Mr. Henderson's work is open is that it does not exploit all the new material and the archaeological discoveries, and does not embody all the important results of recent investigation. It is doubtless true that much useless labor has been expended on that thorny problem, the composition of the Scriptores Historiae Augustae. But all the results of that labor have not been so valueless to the historian as Mr. Henderson seems to think (compare 275). O. Schulz[4], C. Lecrivain[5], and E. Kornemann[6] have at least been successful, in my opinion, in demonstrating that, in the complex fabric of the Vita Hadriani, one strand can be distinguished which is of great historical value. It is simply astonishing to find Mr. Henderson nowhere referring to what is undoubtedly the most important of all the Hadrianic studies, W. Weber, Untersuchungen zur Geschichte des Kaisers Hadrians (Teubner, Leipzig, 1907). On the topic of the journeys alone, this work has superseded J. Dürr, Reisen des Kaisers Hadrian[7]. Use of Weber's investigation would have saved Mr. Henderson from more than one error of fact and chronology. Thus he would not have assigned Hadrian's return to Rome from the Danube in 118 to the autumn of that year, had he known Weber's calculation (81) based on the recension of the inscriptions recording the Acta of the Arval Brothers. By these Weber was enabled to fix the Emperor's return as taking place July 9, 118. In dealing with Hadrian's measures relating to the equites, Mr. Henderson does not refer to Dr. R. H. Lacey's dissertation, The Equestrian Officials of Trajan and Hadrian (Princeton, 1917. See The Classical Weekly 12.21–22). Our author has used some of the newly discovered Hadrianic papyri as they have been discussed in articles by other scholars, but many of them he does not know at all. Yet these documents, especially certain ones that have appeared in the Giessen and Rylands collections[8], throw light on Hadrian's

[1]History of the Romans Under the Empire, 7.490 (London 1862).
[2]Geschichte der Römischen Kaiserzeit, 2.605.
[3]Histoire des Romains, 4.384.
[4]Leben des Kaisers Hadrian (Teubner, Leipzig, 1904).
[5]Études sur l'Histoire Auguste, 103–117 (Paris, 1904).
[6]Kaiser Hadrian (Dieterich, Leipzig, 1905).
[7]Abhandlungen des Archäologischen-Epigraphischen Seminars der Universität Wien, Heft 2, 1–125 (Wien, 1881).
[8]E. g. Giessen Papyri, Band I, Heft 2; Rylands Papyri, II, No. 96.

agrarian reforms, on his relations with the Jews, and on other important subjects. In dealing with the villa at Tivoli, Mr. Henderson not only ignores recent investigations, but even fails to mention P. Guisman's monumental work[9].

With all its faults, however, Mr. Henderson's work is a distinct advance upon that of his only predecessor in this field of biography. The book is attractively printed and bound and is illustrated with nine excellent photographic plates.

SMITH COLLEGE, NORTHAMPTON MASS. WILLIAM D. GRAY

[9]La Villa Impériale de Tibur (Paris, 1904).

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

EIGHTEENTH ANNUAL MEETING
May 2-3, 1924

The Eighteenth Annual Meeting of The Classical Association of the Atlantic States was held, in cooperation with The Classical Club of Philadelphia, The Philadelphia Society for the Promotion of Liberal Studies, and The Classical League of Philadelphia, at The Episcopal Academy, Overbrook, Philadelphia, Pennsylvania, on Friday and Saturday, May 2-3. The programme was as follows:

Address of Welcome, by Mr. Greville Haslam, Headmaster of The Episcopal Academy; Response, by Professor Arthur L. Wheeler, President of The Classical Association of the Atlantic States; Papers: Notes on the Presentation of Classical Dramas at Lafayette College, Professor John R. Crawford, Lafayette College, Experiments with Translations, Professor Ethel Hampson Brewster, Swarthmore College, The National and the Cosmopolitan Periods of Greek and Latin Literature, Professor Dean Putnam Lockwood, Haverford College, Topics from the Life of Ovid, Professor Arthur L. Wheeler, Bryn Mawr College, Some Appearances of the Dido Story, Mr. Merle M. Odgers, University of Pennsylvania, The Ethical Teaching of Seneca in his Epistulae ad Lucilium, Miss Mary S. Lee, West Philadelphia High School for Girls, The Human Side of Certain Latin Authors, Dr. Ernst Riess, Boys' High School, Brooklyn, The City of the Early Kings (Rome), Professor Horace W. Wright, Lehigh University, Three Modern Latin Epigrammatists, Professor Andrew R. Anderson, University of Utah, Prayer in the Iliad and the Odyssey, Mr. Eugene J. Strittmatter, Columbia University, Scopas, Architectural Sculptor, Professor Walter R. Agard, St. John's College, Annapolis, Vergil and the Arts, Mr. George M. Falion, Bushwick High School, Brooklyn, Livia Augusta, Wife of Augustus, Dr. Alice A. Deckman, Kensington High School, Philadelphia.—Of these papers, one, that by Professor Agard, was illustrated by lantern-slides. Professor Wheeler's paper was delivered at the Annual Dinner, on Friday night.

The Report of the Secretary-Treasurer, in summary, was as follows:

The balance on hand in the treasury of the Association, current cash account, April 28, 1923, was $423.88. The receipts were as follows: Dues, (1921-1925), $1,430, Interest (Savings Bank, $15.16, Liberty Bonds, $12.72), $27.88, Sale of Pamphlet (The Practical Value of Latin), $2.20, Annual Meeting, 1924 (Dinner and Luncheon), $52, Life Membership, $23, Refund of Secretary's Travelling Expenses (Delaware State Teachers' Association), $26.44. The total receipts for the year were thus $1,561.52, and the total in the fund was $1,985.40. The disbursements were as follows: Meetings (Annual Meeting, 1923, $10.13, Fifth Annual Fall Meeting, 1923, $2.50, Annual Meeting, 1924, $83.52), $96.15, THE CLASSICAL WEEKLY, Members (Volumes 15-18), $715, Clerical Assistance, Regular, $334, Special (Index), $4.25, Interest, Transferred to Emigrant Industrial Savings Bank, $15.16, Postage (Miscellaneous, $16.10, Special Items, $64.68), $80.78, Printing (includes 5,000 folders, 8 pages, used in securing new members), $70.40, Supplies and Repairs, $38.80, Stationery (includes 25,000 envelopes), $33.75, Transferred to Emigrant Industrial Savings Bank, Life Membership Fee, $23, Refund on 1 membership, 1924-1925, $2, Telegrams, $.68, Travelling Expenses, $104.23. The total expenditures were thus $1,518.20. The balance on hand, current cash account, April 25, 1924, was $467.20.

In addition to this cash balance, subject to check, the Association had Liberty Bonds, which cost $300, and funds in the Emigrant Industrial Savings Bank, amounting to $473.49. The total assets of the Association were thus $1,240.69.

On April 28, 1923, the balance to the credit of THE CLASSICAL WEEKLY, current cash account, was $454.15. The receipts during the year were as follows: Advertising (Volumes 16-17), $755.24, Transferred from Emergency and Index Fund, $947.57, Binding Volumes 1-16, sold, $10.50, Exchange and Postage, $7.25, Extra Numbers and Back Volumes, $253.42, Interest (Savings Bank, $31, Liberty Bonds, $21.20), $52.20, Members (Volumes 15-18), $715, Subscribers (Volumes 15-18), $1,702; Transferred from The Classical Journal account, $.42. The total receipts during the year were thus $4,443.60. The total in the fund was $4,897.75. The disbursements were as follows: Binding (office copy of THE CLASSICAL WEEKLY, $1.50, volumes sold, $21), $22.50, Clerical Assistance, Regular $666, Special (Index), $343.50, Duty on Books for Review, $1.66, Expressage, $7.07, Interest, Transferred to Emigrant Industrial Savings Bank, $31, Postage (Mailing THE CLASSICAL WEEKLY, $68.99, Miscellaneous, $58.70, Special Items, including Index letter, bills, etc., $110.44), $238.13, Printing, (Volumes 16-17), $2,868.52, Printing, Miscellaneous, $85.02 (includes folders used in securing new subscribers), Refund on order for back volume, $1.50, Rental of Typewriter, $8, Stencils, $12.92, Supplies and Repairs, $215.19, Stationery (65,000 mailing envelopes), $139.75, Telephone and Telegrams, $2.80, Exchange, $.50, Paid for Volume IX, $8.62. The total expenditures were thus $4,652.68. The balance subject to draft, April 25, 1924, was $245.07.

In addition to this cash balance, subject to check, we must set to the credit of THE CLASSICAL WEEKLY Liberty Loan Bonds, which cost $500, and funds in the Emigrant Industrial Savings Bank amounting to $727.27. The total assets of THE CLASSICAL WEEKLY were thus $1,472.34.

The total in the Emergency Fund (Emergency Fund plus Index Account), April 28, 1923, was $623.74. The amount received during the year was $830.58. The total in the fund was thus $1,454.32. Of this amount, the sum of $954.32 was transferred to THE CLASSICAL WEEKLY account, toward payment of cost of Index to THE CLASSICAL WEEKLY, I-XVI. The balance, April 25, 1924, was thus $500.

In The Classical Journal account, the balance on April 28, 1923, was $145. There was received, for Volumes 19 and 20, the sum of $357.08. The total in the fund was thus $502.08. The amount paid over, for subscriptions to Volume 19, was $415.76, paid to THE CLASSICAL WEEKLY account, $.42, and paid to subscribers, refunds on subscriptions, $8.40. The total disbursements were thus $424.58. The balance, April 25, 1924, was $77.50 (62 subscriptions to Volume 20).

In the Classical Philology account, the balance on April 28, 1923, was $109.47. The receipts, for subscriptions to Volumes 19 and 20, were $205.59. The total in the account was thus $315.06. The amount paid for subscriptions to Volume 19 was $267. The balance, April 25, 1924, was $48.06 (18 subscriptions to Volume 20).

In the American Classical League account, the balance on April 28, 1923, was $37.75. The amount received for dues to the League (1923–1928) was $80.50. The amount remitted for dues, 1923–1925, was $100.25. The balance on hand, April 25, 1924, was $18 (69 memberships for 1924–1925, 1 for 1925–1926, 1 for 1926–1927, 1 for 1927–1928).

The total cost of the pamphlet, The Practical Value of Latin (Printing, 15,000 copies, $275.41, and Postage, to April 27, 1923, $21.69), was $297.10. The amount received from sales to April 25, 1924, was $425.15. There was thus an apparent profit of $128.05. Against this must be made an offset, in an unknown amount, for postage, not kept separately at first, and one for 'overhead' charges, not made at any time.

It should be noted that this pamphlet, and the report of Professor Cooper's paper, The Teaching of English and the Study of the Classics, are now out of print. No further orders for them can be filled.

The following figures show the number of members and subscribers, and the totals of the two together, for the last ten years:

Members:										
704	741	760	681	613	655	735	792	781	789	
Subscribers:										
715	815	876	704	565	573	741	793	747	774	
Totals:										
1419	1556	1636	1385	1178	1228	1476	1585	1528	1563	

The following figures show subscriptions to The Classical Journal and Classical Philology for the last nine years.

C. J.	143	162	161	126	155	218	259	284	340
C. P.	63	67	67	57	64	71	80	75	100

The following figures show the number of members for whom payments have been made to the American Classical League (1920–1924): 128, 119, 331, 399.

The cost of printing the General Index to The Classical Weekly, Volumes I-XVI, was $1,046.24 (printing, $698.50, clerical assistance, in preparation of copy, proof reading, etc., $347.75). The amount received, in contributions, was $880.57.

There was thus, at the time the report was drawn, a deficit in the Index Account of $165.67.

Save in one detail, that the attendance was smaller than it should have been, the meeting was in every way a success. The papers were interesting and valuable in themselves, and in general well delivered. Though they were not, on the surface, pedagogical in character, they more than once contained matters of real importance in the field of pedagogy.

The Episcopal Academy is beautifully situated in one of the lovely suburbs of Philadelphia. The weather for the two days was ideal. The authorities of the Academy, in particular the Headmaster, Mr. Greville Haslam, and his Associate Masters, Messrs. Doolittle, Lewis, and Torrey, made the members and their friends feel at home. The Dinner and the Luncheon proved particularly delightful.

At the suggestion of Mr. Fred J. Doolittle, Master in Latin and Greek at The Episcopal Academy, a number of the young men of the School kindly were on hand at 5:30, Friday afternoon, with their automobiles, and took some twenty or twenty-five members of the Association for a drive through Fairmount Park and neighboring parts of Philadelphia. The opportunity of seeing something of one of the famous city parks of the country added much to the enjoyment of the meeting.

It may be noted in this connection that The Episcopal Academy is nearly a century and a half old. All through its history, Latin has played a very large part in its curriculum. At the present time most of the students take six years of Latin.

For the Committee on Resolutions, Miss Mabel C. Hawes, Eastern High School, Washington, D. C., Chairman, presented the following Report, which was unanimously adopted:

Resolved, that The Classical Association of the Atlantic States, assembled at its Eighteenth Annual Meeting, May 3, 1924, extends its most cordial thanks to the authorities of the Episcopal Academy, especially to the Headmaster, Mr. Greville Haslam, and to the Associate Masters, Messrs. Doolittle, Lewis, and Torrey, for the very gracious hospitality with which the Association has been welcomed and entertained.

Resolved, further, that the Association hereby expresses its appreciation of the scholarly and entertaining papers that have been read, and its gratitude to the readers.

Resolved, further, that the Association recognizes its debt to its own officers—especially to its President, Professor Arthur L. Wheeler, and to its Secretary-Treasurer, Professor Charles Knapp—who carried on the work of the Association through the year, and arranged the present successful meeting; and that the Association hereby extends its thanks to them.

Resolved, further, that the Association finds itself deeply indebted to the Secretary-Treasurer, Professor Charles Knapp, for his new achievement of this year, the Index to The Classical Weekly, I-XVI, which is already proving itself invaluable. The Association therefore offers Professor Knapp this expression of its gratitude for his work.

A telegram was received from Professor Andrew F. West, President of the American Classical League, extending best wishes to the Association for a successful meeting, congratulating all the friends of the Classics on the excellent showing made by the students of Latin in the High Schools, in point of numbers, and stating that the Report of the Classical Investigation was virtually complete and soon to be published. The Secretary-Treasurer was instructed to acknowledge in proper fashion this telegram.

The following Officers were elected for 1924–1925: President, Professor Evan T. Sage, University of Pittsburgh; Secretary-Treasurer, Professor Charles Knapp, Barnard College, Columbia University; Vice-Presidents, Professor Philip B. Goetz, University of Buffalo, Mr. George M. Falion, Bushwick High School, Brooklyn, New York, Miss Edna L. White, William L. Dickinson High School, Jersey City, New Jersey, Professor John R. Crawford, Lafayette College, Easton, Pennsylvania, Miss Mary L. Breene, Peabody High School, Pittsburgh, Pennsylvania, Miss Cora A. Pickett, High School, Wilmington, Delaware, Professor Alice F. Braunlich, Goucher College, Baltimore, Maryland, Mrs. Mable G. Murphy, Western High School, Washington, D. C.

Professor Charles Knapp was elected as Delegate from the Association to the Council of the American Classical League.

Charles Knapp

CLASSICAL CLUB OF GREATER BOSTON

A meeting of the Classical Club of Greater Boston was held on Saturday, May 3, at the Boston Museum of Fine Arts. Mr. C. Howard Walker, a leading authority on architecture in Boston, delivered an interesting address on The Oracle at Delphi. Dr. W. F. Slocum, formerly President of Colorado College, spoke on The Philosophy of Pythagoras.

The officers for next year are as follows: President, Dr. Arthur W. Roberts, Brookline High School; Vice-Presidents, Dr. Ellen F. Pendleton, President of Wellesley College, Professor Roy K. Hack, Harvard University, and Dr. Fred. B. Lund; Secretary, Clarence W. Gleason, Roxbury Latin School; Treasurer, Frank A. Kennedy, Girls' High School, Boston; Censor, Albert S. Perkins, Dorchester High School, Boston.

Albert S. Perkins, *Censor*

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TO

VOLUMES I-XVI

OCTOBER 5, 1907, TO MAY 21, 1923

BY

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Managing Editor, The Classical Weekly, 1907-

W. F. HUMPHREY

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Preface

The following Index to THE CLASSICAL WEEKLY, Volumes I-XVI, is presented in the conviction that it will, in some measure, meet a definite want. The existence of such a want is evidenced by the many inquiries that come to the editorial desk, from persons who wish to know where they can find material on the teaching of this or that subject within the field of the Classics, or arguments with which to fortify themselves against assailants of the Classics, or strengthen their own faith in the value of the Classics. With the aid of this Index any one can, henceforth, answer such questions for himself, so far as an answer is discoverable in the pages of THE CLASSICAL WEEKLY.

To be of real value an Index should be as detailed as possible. The same item must be listed under various heads, since different investigators will think of a topic in different ways; allowance must be made, too, for imperfect recollection of titles once seen or heard. In the matter of classification and repeated entry of items the present Index goes as far as the funds available for its publication made possible.

The basis of the Index lies, of course, in the separate Indexes with which the several volumes close. But these have been very greatly expanded, in part by the entry of items under additional heads, but in far greater part by the addition of new material. To secure the new material the volumes have been examined afresh page by page. After all this care, some items have, doubtless, escaped attention. For such shortcomings indulgence will be granted by all who have even the slightest conception of the difficulty and the laboriousness of the task involved in the compilation of this Index.

The plan is the simplest conceivable—the arrangement of all the material under a single alphabetical sequence. In the alphabetization the introductory *A*, *An*, or *The* of a title has been disregarded. Since it seemed simplest, and so best, to group under a contributor's name all that he had published in THE CLASSICAL WEEKLY, the caption *Editorials* will not be found in the present Index. Finally, each item has been made per se intelligible and significant.

For the inclusion and grouping of material I am myself alone responsible. For assistance in the preparation of copy, verification of references, help in the reading of proofs, etc., I am very deeply indebted to my Secretary, Miss Grace E. Kemper, who by her labors here has added immensely to her devoted services, of many years' duration, to The Classical Association of the Atlantic States, and has thereby laid the Association under a still deeper debt to her. Much help was derived in the preparation of copy from two Assistant Secretaries, Miss Pauline Crouse, of New York City, and Miss Florence Kemper, of Caldwell, New Jersey, who worked faithfully on this task for many weeks during the summer of 1923.

BARNARD COLLEGE,
COLUMBIA UNIVERSITY
NOVEMBER 30, 1923

CHARLES KNAPP

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